

CHRISTIAN TELESCOPE

AND UNIVERSALIST MISCELLANY.

VOL. 4.

"WE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—Jesus Christ.

NO. 7.

PROVIDENCE, R. I. SATURDAY, OCTOBER 13, 1827.

PRINTED AND PUBLISHED EVERY SATURDAY,

BY JOHN S. GREENE,

At No. 7, North Main-Street (third story.)

REV. DAVID PICKERING, EDITOR.

TERMS.—The Christian Telescope and Universalist Miscellany is published every Saturday morning, and printed on good paper, with new type, in quarto form of eight pages to each number, with a complete index at the close of the year; making in all 424 pages to the volume.

The paper will be sent to subscribers at \$3 per year; or \$2 if paid within six months from the time of subscribing.

☞ To subscribers who receive their papers by stages (not in the mail) an additional charge of 25 cts. will be made.

☞ Subscribers who do not give notice of their wish to discontinue their papers, at least one month previous to the close of one volume, will be considered subscribers for the next, and their bills presented accordingly.

☞ No subscriptions received for less than six months, and no paper discontinued till all arrearages are paid.

☞ Those who are, or may become agents for this paper, will be allowed 12 1-2 cents for every subscriber obtained by them, and 6 1-4 per cent for all monies remitted by them to the Publisher.

Miscellaneous.

FOR THE TELESCOPE AND MISCELLANY.

Mr. Editor.—The recent disclosures respecting the Oneida and Troy Revivals (as they are called) are of such a character, as makes it the duty of all those friendly to the Religion of the Saviour to make those proceedings as public as possible, that mankind may be put on their guard against such *professed* ambassadors of Christ, as Finney, Beman & Co. You will also find that there has (since these revivals) been a Convention of Presbyterian Clergymen, on the subject of the excesses detailed in the account of these revivals. It is a curious document and worth preservation in the columns of the Telescope and Miscellany. The account of the proceedings of this Convention, with the remarks of the Editor of the Christian Intelligencer, upon the same, will take up a considerable portion of your paper, but for one, I am satisfied that much good will result to the cause of rational Christianity, by their extensive circulation; and therefore hope you will give them an insertion in the Telescope.

Yours,

BEREAN.

DR. BEECHER AND MR. BEMAN'S CONVENTION ON REVIVALS.

Our readers have not forgotten, we presume, the famous letter of Dr. Beecher of Boston addressed to Mr. Nettleton in the interior of New-York, published in this paper of the sixth of April last. They may not however know that, that letter produced not a little schism in

the orthodox ranks, and that in order to have the difficulties settled, and certain rules agreed upon among the preachers of that sect for the better conducting of *revivals* throughout the country, Dr. Beecher found it advisable to call a *Convention*, of certain Presbyterian and Congregational ministers, to effect those objects. Such however was the fact. It appears that in the early part of the past summer, Dr. Beecher of Boston and Mr. Beman of Troy, (N. Y.) wrote to twenty four orthodox preachers residing in different parts of New-England and New-York, inviting them to meet in Convention in New-Lebanon (Conn.) on the 18th of July last; and that, according to this invitation, *twelve* out of the twenty four, joined by six or seven uninvited ones, assembled at the time and place previously designated, for the prosecution of the object for which the Convention was called.

The first sentiment that presents itself to the mind, on turning our attention to that assembly of mere fallible, but arrogant and infatuated men, is that of deep and strong abhorrence of the extraordinary purpose for which they had assembled, viz:—*To teach the HOLY SPIRIT how it should proceed in times of Revivals, and to regulate its operations according to the contested votes of a majority of eighteen!* Will it be said, that this language is too strong, as applied to the real object of the Convention? Then we say the members knew not themselves what they were about, or what is the meaning of their own language. They expressly declare that "*revivals of religion are the work of God's Spirit*," and confess, that it was their grand object to "*adopt measures to promote and conduct revivals of religion*." What is this but a sacrilegious attempt to commence, conduct, manage, control and regulate the "*work of the spirit*," and to instruct it how it shall proceed in its operations? The language above used, it is true appears glaring, but it describes a piece of most barefaced and impious impertinence, and is no more than literally just, on the supposition that the *excitements*, called *revivals* are as their crafty authors pretend they are, "*the work of God's Spirit*." There is no way in which the Convention can get rid of the charge of designing to take from the Holy Spirit its own appropriate work, and of pretending to instruct it by votes how it may, and how it shall not proceed in its operations, but by acknowledging, what is really the fact, that those "*revivals*" are the sole work of a certain number of artful, crafty and designing priests, got up entirely for the purpose of adding to their numbers and numeral influence—they can add nothing to the sense or real

value of the sects which approbate them. Let them admit *this* and they will be exonerated from the charge above named—but as long as they pretend, that those revivals are "*the work of the Holy Spirit*," and yet pass votes and take measures to get up, carry on and regulate that very "*work*," so long will they be obnoxious to the complaint of pretending to greater wisdom than the divine Spirit possesses and of attempting to take from it the regulation of its own operations. But it appears that the Convention, though it was packed by Dr. Beecher and his western condutor with a view, undoubtedly, to obtain from it a sanction of their notions of what is proper and what is improper, in revivals and also a justification of Dr. B's course which had given offence to some of his brethren, was not very well united in its deliberations, and that most of the resolutions offered and votes taken were intended to cast some personal reflections upon the individual members of each of the two parties into which it was found the Convention had become divided. In some cases Dr. B. succeeded in carrying his points by obtaining votes to reprimand, in insidious terms, Messrs. Finney, Lansing, Aiken, &c. In others, Dr. B. got obliquely censured in his turn—particularly for writing his famous Letter and for expressing in Convention some doubt as to the propriety of certain extravagances in times of revivals.

We have not room in our paper for the insertion of all the minutes of this Convention, as they would fill something like eight of our columns. The minutes, it is true, are, something of a curiosity, though to most of our readers the dry journal of propositions made, discussed, amended, withdrawn or passed, interspersed in the mean time with calls to prayer, for singing, for adjournments, &c. would not, we are persuaded, be acceptable. We will however go over the account and select the final votes, &c. in order that they may see what is to be permitted and what reprehended in future, in times of orthodox revivals.

It appears that the Convention met on the 18th of July last at the house of a Mr. Betts in New-Lebanon, and was organized by choosing Rev. Dr. H. Humphrey, President of Amherst College, Moderator, and Rev. W. R. Weeks of Paris, N. Y. and Rev. H. Smith of Camden, N. Y. Scribes.

After attending to some preliminary business, such as voting that the orthodox people, in town should "be requested to spend as much of their time as may be convenient, in *special* prayer for the divine blessing on the deliberations" of this august assembly, and passing sundry resolutions expressive of an agreement

on some particular points, preparatory to the labors before them.—Mr. Edwards of Andover introduced the following proposition:

"In social meetings of men and women, for religious worship, women are not to pray."

This solemn and important resolution was discussed, from Thursday until Friday afternoon, when on taking the vote there were found to be 9 yeas and 9 declined voting—which was considered equivalent to a negative. As no decision was obtained by this vote, a proposition of an opposite import was called up by Mr. Lansing, one of the Finney party in the following words:

"There may be circumstances in which it may be proper for females to pray in the presence of men." Decided in the negative, 8 yeas 10 declined voting:

"It is improper for any person to appoint meetings in the congregations of acknowledged [orthodox] ministers of Christ, or to introduce any measures to promote or conduct revivals of religion, without first having obtained the approbation of said [orthodox] ministers." Yeas 13.

Many ministers have suffered a great loss by the practice which this vote censures.—Some transient persons have entered within their settlement, and being more ingenious or successful, have succeeded in getting up revivals, securing the affections of the people and finally turning out the settled ministers and obtaining their places for themselves.—This vote was intended to preserve the living of the settled preacher against the ambition of others seeking better fortunes.

"The calling of persons by name in public prayer ought to be carefully avoided."—Passed.

"The calling of persons by name in social prayer ought to be carefully avoided."—8 yeas 11 dec.

"Audible groaning in prayer, in all ordinary cases to be discouraged; and violent gestures, and boisterous tones, in the same exercises, are improper." Yeas 14.

"Speaking against [orthodox] ministers of the Lord Jesus Christ, in regular standing, as cold, stupid, or dead, as unconverted, or enemies to revivals, as heretics or enthusiasts, or disorganizers, as deranged or mad, [whether such charges are true or false, we presume,] is improper." Passed almost *nemcon*.

"Language adapted to irritate, on account of its manifest personality, such as describing the character, designating the place, or any thing which will point out an individual or individuals before the assembly, as subjects of invidious remark, in public prayer and preaching, to be avoided." After a considerable discussion, this proposition passed.—Yeas, 12.

"To state things which are not true, or not supported by evidence, for the purpose of awakening sinners, or to represent their condition as more hopeless than it really is, is wrong!" Strange to tell, this resolution passed.

"In promoting and conducting revivals of religion, it is unsafe, and of a dangerous tendency to connive at acknowledged errors," &c. Voted unanimously.

"No measures should be adopted in promoting and conducting revivals of religion which those who adopt them are unwilling to have published, or which are not proper to be published to the world!!!" Passed.

"As human instrumentality must be employed in promoting revivals of religion, some things undesirable may be expected to accompany them; and as these things are often proclaimed abroad and magnified, great caution should be exercised in listening to unfavorable reports." Yeas 11.

"Although revivals of religion may be so improperly conducted as to be attended with disastrous consequences to the church and the souls of men," &c. Yeas 11.

"Attempts to remedy evils existing in revivals of religion may, through the infirmity, indiscretion and wickedness of man, be more injury and ruin more souls, than those evils which such attempts are intended to correct."

Yeas 9. Nays 8. This was intended as a reprimand on Dr. Beecher for "attempting to remedy the evils existing" in the late revival at Troy. Dr. B. of course did not vote in the affirmative, on this proposition.

"The writing of letters to individuals in the congregations of acknowledged [orthodox] ministers, or circulating letters that have been written by others, complaining of measures which may have been employed in revivals of religion &c.—ought to be carefully avoided."

Passed. Yeas 9. This was, it seems, another reprimand on Dr. Beecher for writing his famous letter to Nettleton.

"Evening meetings continued to an unreasonable hour ought to be studiously avoided."

Passed.

Thus, after eight long days of laborious, prayerful and grave deliberation, the world is informed of the mighty doings of this august convention. But to what, after all, do they amount? Nine tenths, if not all of the votes which were passed, it will be perceived were intended by those who introduced the resolutions, to censure the previous conduct in relation to revivals, of the individuals, who made up the two embittered and jealous parties that were present. In some cases the Beecher party, who called and selected the convention, carried their points and obtained votes to condemn the outrageous practices of Finney & Co. in the late Oneida and Troy Revivals. In others, the Finney party succeeded in reprimanding the interference of Beecher; and thus, after having criminated each other about equally, amidst their own prayers and the prayers of the good people of New Lebanon, the convention adjourned, published its proceedings and gave to the world the concentrated wisdom of eighteen divines on the subject of revivals of religion.

They have voted to sum up the whole and to embrace their most important doings in a

few words.—That females are not to pray in the presence of men.—That, it is improper for a preacher to attempt to get up a revival within the congregation of any settled orthodox minister, without obtaining the consent of the latter, acting under his direction and giving to him all the gains.—That, the calling of persons by name in public prayer ought to be avoided, but that this practice may be allowed in social prayer.—That, grunting, groaning, violent gestures, boisterous tones in the same exercise, are improper.—That, no person is to be permitted to speak against an orthodox minister or suspect him of being "unconverted," "mad," &c.—That, the practice, which is a very common one, of "stating things which are not true," for the purpose of awakening sinners, is wrong.—That, the practice of conniving at acknowledged errors in times of revivals, is unsafe.—That, the practice of adopting measures to conduct revivals, which they are ashamed to have published, is not correct.—That, people abroad should believe no unfavorable reports circulating concerning the orthodox.—That, revivals of religion, if not conducted properly, may be attended with disastrous consequences.—That, attempts made to remedy existing evils in revivals, may do more injury than good.—That, the writing and circulating of letters, complaining of improper management in conducting a revival, should be reprehended; &c.—That people should not stay unseasonably at evening meetings.

There is great wisdom in all this no doubt; but such is our misfortune we are unable to discover it. We have not, we confess, ever seen any thing that more fully convinced us, that there is not a hair's breadth between the sublime and the ridiculous, than we have found in reading the minutes of this New Lebanon convention.

We must ask the indulgence of our readers for having detained them so long on this subject. It is possible that their curiosity may be gratified by the perusal of the facts above named; but that they will see much in them to approve, we do not expect.

The perusal of the account, however, impresses one idea most indelibly upon every thinking mind, and that is—That those passionate excitements originating in false terrors which are commonly called revivals of religion, are well enough understood, even by the authors of them, to be the mere result of human artifice and clerical management.

FROM THE HINOHAN GAZETTE.

MORAL REFLECTIONS.

There is no object in the boundless store of Nature's beauties, more lovely than the ocean, lying under the beams of a full moon, and its radiant light dancing and sparkling on the bosom of the mighty deep; with dazzling brightness throwing a line of light on the rippling wake of the barque that lightly skims its surface; "making a path to shine after it, as if the deep were hoary."—At one moment, a silvery sheet waving in broad re-

fulgence; the next, studded with diamonds of the richest lustre.—While I contemplated this scene, on an evening which reminded me of that land "where the purple of the ocean is deepest in dye;" a joyous group came crowding to the shore, intent on the pleasure of an excursion on the water. They were not long in persuading me to join them; a light breeze soon wafted us from the shore, and the deck of the gliding vessel was now the scene of social converse, or silent meditation. Who among them could behold the ocean, in its repose, without feeling a holy calm stealing over his soul? Yet how many were there amidst this little multitude, whose minds were lifted to the source of this beautiful, light—the Maker of heaven, who walked her accustomed round before us, and of the ocean in its sublimity; In your mirth, fellow mortals, did ye remember Him who sunk the depths of the unfathomable sea, and "shut it up with doors, saying, hitherto shalt thou come, but no further; and here shall thy proud waves be stayed?" Did ye think to 'magnify his works' when ye beheld the blue immensity spread over you as a canopy; or remember, for one moment, who it is that binds the sweet influences of Pleiades, and loosens the bands of Orion? While ye made melody with your lips, were your hearts in harmony with the sweet sounds of praise to Him, who made the inhabitants of the mighty deep, leviathan in his strength and the countless myriads of the finny tribes; and declared in his holy oracles that "whatsoever is under the whole heaven is mine? Were your passions stilled, and your vain desires checked in the presence of Him who gives to the seasons their beauty and variety; who scattereth the clouds and spreadeth out the sky as a molten looking-glass? I would not interrupt your innocent joy by speaking on behalf of the Most High; but I would elevate your thoughts and assist you to draw from the fountains of the deep that wisdom which passeth understanding; and from objects in nature, that devotion which such an evening can hardly fail to inspire.—Let us in peculiar richness, lift our hearts to Him who spreadeth out the heavens and treadeth on the waves of the sea; and who in his bounty has given to man so much to elevate and refine his intellectual powers; and fit him for that state of being, in which the wonderful works of his Maker will be better understood and enjoyed.

INTERESTING VIEWS OF CHRISTIANITY. NO. 7.

But of a. the judicial proceedings contained in the deposition of the witnesses, there is unquestionably none more important, than that which immediately concerns the person of the Messenger himself. It is also the most circumstantial, the oftenest repeated, and that to which all the witnesses make the most direct and most frequent allusions. Here their testimony always centres. I meet with it in all

the principal parts of the deposition? and when I compare them with one another, upon this essential point, they appear very harmonious.

The Messenger is seized, examined, & interrogated by the magistrates of his own nation: they charge him to declare who he is: he does so: his answer is called blasphemy: false witnesses are brought against him, and they equivocate: he is condemned, and delivered over to a superior and foreign tribunal: there he is again interrogated: he gives nearly the same answers; the judge, convinced of his innocence, is desirous of releasing him; the magistrates, who condemned him, persist in demanding his death: they intimidate the superior judge, who abandons him to their fury: he is crucified, and buried: the magistrates seal up the sepulchre, they place their own guards upon it, and in a very short time after, the witnesses attest in the capital, and before those very magistrates, that he who was crucified is risen again.

These are the most essential facts: I compare them together, and analyze them; and discover only two hypotheses which can satisfactorily account for the final event.

Either the witnesses have carried away the body, or the Messenger is really risen again. I must decide between these two hypotheses, for I cannot discover a third.

In the first place, I consider the particular opinions, the prejudices, the character of the witnesses; I observe their conduct, their circumstances, the situation of their spirits and of their hearts before and after the death of their Master.

In the second place, I examine the prejudices, character, conduct, and allegations of their adversaries.

The country of the witnesses is sufficient to point out their opinions and prejudices in general. I know that their nation professes to expect a temporal deliverer, and that he is the dearest object of their wishes and hopes.

The witnesses, therefore, also expect this deliverer; and I find in their writings, many circumstances which confirm me in this opinion, and prove that they were persuaded, that He whom they call their Master was to be this temporal deliverer. In vain does this Master endeavour to spiritualize their ideas: they do not divest themselves of the national prejudice, by which they are so strongly possessed. *We trusted that it had been he who should have redeemed our nation.*

These men, whose ideas rise not above sensible things, have a simplicity and timidity, which they themselves do not conceal. Every moment they mistake the meaning of their Master's discourses; and when he is seized, they fly. The most zealous amongst them, thrice, and even with imprecations, denies that he ever knew him; and I see this shameful cowardice minutely described in the four principal depositions.

I cannot doubt for one moment, but that they were thoroughly persuaded of the reality of the miracles wrought by their Master, for

their senses alone were sufficient to ascertain that a paralytic walks; that a man formerly blind, now sees; that a dead man rises again. Neither can I doubt, that they were attached to this Master by a train of ideas, which they had formed themselves respecting the end of his mission. The attachments of men have always a foundation; and the men of whom I speak, must have hoped for something from him, to whose fate they had linked their own.

They hoped, then, at least, that he would have redeemed their nation from a foreign yoke: but that Master, from whom they expected this great deliverance, is betrayed, delivered up, abandoned, condemned, crucified and buried, and with him all their temporal hopes vanish.—He who had saved others, could not save himself: his enemies triumph, his friends are humbled, astonished, and confounded.

In such desperate circumstances, will the witnesses conceive the extravagant project of carrying away the body of their Master? shall I easily persuade myself, that such a project could have entered into the heads of people so simple, so unpolished, so timid, so devoid of intrigue? What! will those very men, who have but just now abandoned their Master in so cowardly a manner, form all at once the strange resolution of carrying away his body, in opposition to the secular arm! Will they openly expose themselves to the greatest dangers! Will they brave a certain and cruel death! And with what views?

Either they are persuaded that their Master will rise again, or they are not: if they are, it is evident, that they will resign his body to the Divine Power; if they are not, all their temporal hopes must be annihilated. What then could they propose to themselves by carrying away the body, by publishing that he had risen again? But will men of this complexion, men without credit, without fortune, without authority, ever hope to procure any belief to so monstrous an imposture?

The exploit perhaps was easily effected; but the sepulchre is sealed; guards surround it; and those guards have been chosen, and placed there, by the very man who had the greatest interest to prevent the imposture.—How well suited were such precautions to drive from the minds of timid fishermen every idea of carrying away the body! Will men, who have neither silver nor gold, undertake to corrupt those guards? Will men, hated and despised by the government, find any hardy enough to lend them assistance? Will they flatter themselves, that their assistants will not betray them?

But am I certain, that the sepulchre was sealed, and that guards were placed upon it? I observe that this important, decisive circumstance, is to be found only in the deposition of Matthew, and I am astonished at this. I carefully enquire, therefore, whether this essential circumstance of the narrative was contradicted by those who were most directly concerned to do so, and I am satisfied it never has been contradicted. I must therefore admit, that

the relation of the witness remains in full force; and that the mere silence of the other authors of the written deposition, cannot in the least degree invalidate his testimony on this point.

Independently of a testimony so express, how improbable is it in itself, that magistrates, who have great reason to dread an imposture, and who have in their hands the means to prevent it, will neglect to make use of those means! And if they have not made use of them, what reasons can I assign for their conduct?

It will appear still more probable, that those magistrates have taken all the necessary precautions, if I have proofs that they previously thought of the means of opposing the imposture. "Sir! we remember that that deceiver said, while he was yet alive, After three days I shall rise again. Command, therefore, that the sepulchre be made sure until the third day, lest his disciples come by night, and steal away the body, and say unto the people he is risen from the dead. So the last error will be worse than the first."

FROM THE GREENFIELD HERALD.
ORIGIN OF CHRISTIANITY.

The following is an extract from a work recently published, entitled "The Apocalypse of St. John; or prophecy of the rise, progress and fall of the Church of Rome, the Inquisition, the French Revolution, the Universal War, and the final triumph of Christianity; being a new Interpretation." By Rev. George Croly.

No conformity of circumstances can account for the origin of Christianity. A Being, known to the world only as a Jewish peasant delivered a system of doctrine which overthrew not merely some feeble philosophy, or some harsh and unpopular superstition, but the theory and establishment of the state of religion, guarded and fought for by the armed strength of the most powerful government of the greatest of all empires. Thousands and tens of thousands owed their daily bread to their connexion with that religion. Millions on millions had identified it with all their conceptions of life, of enjoyment, and of that obscure view in which the heathen saw a life to come. The notable families owed a large portion of their rank and influence to it. The emperor himself was the high priest. Old tradition, invigorating into living belief made it the pledge of safety to the empire—a sacred protector, without which the glories of Roman dominion were destined to inevitable ruin. Yet, against this colossal and haughty erection—the consummate work of subtlety and strength—stood forth a solitary Being, and at his word the whole pile, the great fortress that towered up to heaven, came wall and gate to the ground. And by what means could this be done? By nothing that can find a parallel in the history of human impulses. Signal austerity, enthusiasm, wealth, military genius, the promise of splendid suc-

cess, visionary doctrines, the displays of a sensual paradise, have made proselytes in barbarous ages, are among the loose creeds of contending heresies. But the Founder of Christianity cast away all those weapons of our lower nature. He shrank from no declaration of the most unpalatable truth. He told the Jew that his spiritual pride was a deadly crime. He declared that the cherished impurity of the Gentile was a deadly crime. He plucked up the temporal ambition of his followers by the roots, and told them, that if they were to be great, it must be through the grave.—In the full view of unpopularity, desertion and death, He pronounced upon the Jews the extinction of their national existence to the disciples, their lives of persecution. At the time of his death, his name had scarcely passed beyond his despised province; and when it at length reached Rome, it was known only in contemptuous connection with that of a crowd of unfortunate men condemned to the rack and the flame. Yet, within the life of man, His religion was constituted the worship of emperor and people; His doctrines were acknowledged as inspiration, and the civilized world bowed down before him as the most exalted and sublime image of that God, whom the heaven and the heaven of heavens, cannot contain.—Those wonders are the mightiest phenomena on which the spirits of man gaze; the stars of our moral twilight, and worthy of our loftiest admiration, till the gates of the grave shall be unbarred, and the vision of glory shall spread before us without a cloud."

EXTRACT FROM A SCOTCH PREACHER'S
SERMON.

Twice had the sun gone down on the earth, and all as yet was quiet at the sepulchre; death held his sceptre over the Son of God; still and silent the hours passed on; the guards stood by their posts, the rays of the midnight moon gleamed on their helmets and on their spears! the enemies of Christ exulted in their success, the hearts of his friends were sunk in despondency and sorrow; the spirits of glory waited with anxious suspense to behold the event, and wondered at the depth and the ways of God. At length the morning star, arising in the east, announced the approach of light; the third day began to dawn on the world, when on a sudden the earth trembled to its centre, and the powers of Heaven were shaken; an angel of God descended; the guards shrunk back from the terror of his presence, and fell prostrate on the ground. His countenance was like lightning, and his raiment was as white as snow; he rolled away the stone from the door of the sepulchre, and sat on it. But who is this that cometh from the tomb, with dyed garments from the bed of death?—He that is glorious in his appearance, walking in the greatness of his strength! it is thy Prince, oh Zion! Christian, it is your Lord!—He hath trodden the wine press alone; he hath stained his raiment with blood; but

now as the first born from the womb of nature, he meets the morning of his resurrection.—He arises, a conqueror from the grave; he returns with blessings from the world of spirits; he brings salvation to the sons of men. Never did the returning sun usher in a day so glorious! It was the jubilee of the universe! The morning stars sang together, and all the sons of God shouted for joy! The Father of mercies looked down from his throne in the Heavens with complacency; he beheld his world restored—he saw his work, that it was good. Then did the desert rejoice, the face of nature was gladdened before him, when the blessings of the Eternal descended, as the dews of heaven, for the refreshing of the nations.

Telescope and Miscellany.

"Earnestly contend for the faith."

PROVIDENCE, SATURDAY, OCT. 13, 1827.

REMARKS

Upon the Circular Letter of the Hudson River Association.

This Letter commences by a reference to the favour of God, in blessing them with *a session in the bonds of peace*. From the intelligence which we have received, however, we should be led to think that the session was somewhat disturbed by an unpleasant detail, though we cannot say but all the labours were pleasant to the Moderator.

Appearances do not favour the belief, that the difficulties, there introduced and discussed, are settled, or that they are brought to a conclusion so just that the parties are mutually satisfied with the decision of the Council. Of the merit of the complaints preferred for the consideration of that body, we shall offer no decision of our own at present. The particular feature of this letter, which we think deserves attention, is found in the second paragraph. "Experience has taught us, that we have great need of caution, that we may be suitably guarded both against the attacks of our numerous and determined enemies without; and those more formidible and dangerous enemies within ourselves: These last would lead us blindfolded to all the fatal exposures which the former can desire."

Whether by the latter class, the Moderator intended to designate the Prince-Street Church, or Rev. Mr. Kneeland, we are not informed: If the Church were intended, it leaves us to conclude, that in the Moderator's opinion, they ought not to have exposed what they considered a course of inconsistency and down-right deception, when such a course was wilfully persisted in, against their warnings and admonitions. But the Church, it seems, were of a different opinion; and so are we. We think it is better to open a wound in season, than to suffer the inflammation to increase; or even to amputate a limb, rather than suffer the infection to spread and fatally destroy the whole body. It is quite evident that he gave them reason to believe that he disregarded the authority of the inspired writers: Under this conviction they would have acted an unworthy and hypocritical part to have held their peace. Had they have been silent, they might

have been justly suspected of *indifference to the truth*, or even of *infidelity*. When any man, therefore, discovers down-right infidelity lurking under the mask of Christian profession, he cannot act an honest and consistent part without giving it his discountenance and an exposure for the benefit of all.

The Moderator seems to think that such a disclosure will excite the exultation of our enemies without. Well, suppose it does: what is the consequence?—The answer is, they are furnished with an incontrovertible evidence that the Prince-Street Church will not countenance a preacher unless he gives full proof that he is hearty and sincere in his belief of the scriptures. And would this prove an injury to our cause? Would it afford any just ground of exultation to our enemies? So far from this is the fact, that it must be the very means of silencing their reproaches, inasmuch as it proves the sincere attachment of the Prince-Street Church to the scriptures of inspiration. But suppose that Church were to countenance *burlesque* upon the scriptures, or upon certain parts of the historical, prophetic and apostolical writings: what would the enemies of our faith be authorized to think and say? Why, they might justly adopt the adage; “like priest, like people”—all *deists* without the honesty to acknowledge the fact! We have no doubt that our enemies would rejoice, most heartily, to have infidelity preached and countenanced in all our Churches; and this would speedily accomplish the object of their wishes; the certain ruin of all our societies. But here they are furnished with an example which tells them that they will look in vain for the object of their desires.

Finally, we are fully convinced that it is a duty devolving upon every Society and Church of our order to keep a watchful eye upon all the Pastors among them, and whenever they give indications of unbelief, in matters of revelation, to admonish them faithfully, and in case they persist therein, to *dismiss and openly expose them*. But every attempt to veil such deceptive evils only tends to strengthen the hands of infidelity, and accelerate the disgrace of our order. Hence the necessity of watchfulness and prayer, that we may be kept from the power of temptation, and saved from the evil and the punishment of being “partakers of other men’s sins.”

HUDSON’S LETTERS.

Having obtained a copy of this work a few days since, we have given it a patient and candid perusal: and as it has been a subject of some controversy in the columns of this paper, we think it but just to offer a few remarks upon its character and merits.

It is a book of 307 pages, containing *Nine Letters*, addressed to Rev. Hosea Ballou, of Boston, Mass. upon the subject of FUTURE RETRIBUTION.

The first letter, besides some introductory remarks, contains a fair statement of the question at issue between Mr. Hudson and Mr. Ballou, and the method for conducting the argument.

The second, contains a statement of Mr. B.’s system.

The third, embraces an examination of Mr. B.’s arguments in support of no future punishment.

The fourth, contains a statement of the doctrine of future retribution.

The fifth, is devoted to prove the doctrine of a future judgment.

The sixth, is a collection of scripture proofs of a future retribution.

The seventh, is employed to show by different kinds of evidence, the strong probability of future reward for virtue; and of future misery for vice.

The eighth, is devoted to the consideration of such objections as have been urged by Mr. B. and others against the doctrine of future rewards and punishments.

The ninth, compares the moral influence of the two systems, with some concluding remarks.

Of this work, we are happy to say, it is written in a clear and manly style, and bears every mark of candour and fairness.

A full and unvarnished statement of Mr. Ballou’s system, as well as his own, is given without the least reserve, and the arguments of Mr. Ballou are met in a direct form. No evasion appears to be practiced; and we are free to confess that it contains far more candour and fairness than we had anticipated in a work of this description.

We feel confident that a careful perusal of the book will justify the conclusion, that the arguments which it contains are highly credible to the *polemical* talents of its author.

Under this impression, we cheerfully recommend it to the notice of the public, as the most clear and manly defence of the doctrine of a FUTURE LIMITED PUNISHMENT that has ever fallen into our hands; and one which ought to be carefully read and duly weighed by every man who professes a belief in the final purification and happiness of the whole human family.

Those, therefore, who wish to discuss this subject, may here find a fair opportunity of arriving at the argument, without spending their time and strength in a tedious and uninteresting round of unmeaning preliminaries.

Although we do not agree with Mr. Hudson in all the sentiments which he has advanced, still it would be ungenerous and unjust to withhold our commendation of a work which contains so much merit.

We need only add—Let every man read, reflect and decide for himself.

THE GOSPEL PREACHER.

The following letter received a few days since, from an intelligent and highly respectable gentleman, of *Saco, Me.* although probably not intended for publication, we take the liberty of laying before our readers, as it shews in some degree, the favourable manner in which our proposals for the Gospel Preacher are received by the lovers of truth, and how far its value and usefulness is anticipated.

With this letter, we received the names of TWENTY-FOUR subscribers for the Gospel Preacher.

Dear Sir,

With pleasure I have received your Proposals, for publishing a work entitled the Gospel Preacher; I have used my influence and exertions, in obtaining subscribers for the same:—it is a work which the lovers of truth, and Rational Christianity have long desired and much needed, especially we; who are destitute of a Minister, that “speaks as the

oracles of God.” When I consider, the various schemes which are devised, by a bigotted, intolerent and aspiring priesthood, to impose upon the credulous and unsuspecting a belief in their contradictory and God dishonouring creeds I cannot refrain from calling aloud, upon every friend of divine revelation: to use his unwearied exertions, in extending the circulation of the Gospel Preacher, which is so exceedingly well calculated, to advance the cause of the Redeemer, and to counteract the pernicious designs, of those pious frauds and fabrications, which are so industriously circulated, among women and children, by a set of visionary enthusiasts, whose support, is depending wholly upon their success, in frightening the timorous into a belief of of their imaginary hell, being fully persuaded that the Gospel Preacher in unison with other simillar publications, will eventually overthrow the tottering fabrick of clerical superstition; I would earnestly recommend it to the patronage, of those who feel disposed to contend for that faith which was once delivered to the saints.—accept, Dear Sir, my sincere wishes for the prosperity of the Gospel Preacher, and may our Heavenly Father, richly reward your labours, in extending the pure principles of unadulterated truth.

Your Brother in the faith.

REV. DAVID PICKERING.

FROM THE TELESCOPE AND MISCELLANY.

“What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—MICAH vi. 8.

In these words is plainly comprised the whole duty of man. The prophet, as if he would exclude all other things, to show how few and simple the injunctions of God are, asks what other things God requires of man, than barely to do justly, and to love mercy, and to walk humbly with God. In considering these words of the prophet, we will notice, in due order,

I. What these things are required of us for;

II. What to do justly signifies;

III. What is meant by loving mercy;

IV. What it is, to walk humbly with God.

1. In the first place, then let us enquire what these things are required of us for; that is, for what end or design God has required these things of us. If God is a being of infinite power, wisdom, and goodness (and the Bible plainly declares that he is) and we are dependent on him for our existence, and for every thing of which we are possessed, it will follow, that nothing can be required of us by such a being but what conduces to our happiness.—For God, according to the scriptures, is a God of love, and can hence require nothing of us that is for our injury. It is evident likewise, that God wills the happiness of his creatures, although there be found many evils in the creation which are destructive of that end. For though evils exist, it never appears to be the object of contrivance, it is therefore the means

the relation of the witness remains in full force; and that the mere silence of the other authors of the written deposition, cannot in the least degree invalidate his testimony on this point.

Independently of a testimony so express, how improbable is it in itself, that magistrates, who have great reason to dread an imposture, and who have in their hands the means to prevent it, will neglect to make use of those means! And if they have not made use of them, what reasons can I assign for their conduct?

It will appear still more probable, that those magistrates have taken all the necessary precautions, if I have proofs that they previously thought of the means of opposing the imposture. "Sir! we remember that that deceiver said, while he was yet alive, After three days I shall rise again. Command, therefore, that the sepulchre be made sure until the third day, lest his disciples come by night, and steal away the body, and say unto the people he is risen from the dead. So the last error will be worse than the first."

FROM THE GREENFIELD HERALD.

ORIGIN OF CHRISTIANITY.

The following is an extract from a work recently published, entitled "The Apocalypse of St. John; or prophecy of the rise, progress and fall of the Church of Rome, the Inquisition, the French Revolution, the Universal War, and the final triumph of Christianity; being a new Interpretation." By Rev. George Croly.

No conformity of circumstances can account for the origin of Christianity. A Being, known to the world only as a Jewish peasant delivered a system of doctrine which overthrew not merely some feeble philosophy, or some harsh and unpopular superstition, but the theory and establishment of the state of religion, guarded and fought for by the armed strength of the most powerful government of the greatest of all empires. Thousands and tens of thousands owed their daily bread to their connexion with that religion. Millions on millions had identified it with all their conceptions of life, of enjoyment, and of that obscure view in which the heathen saw a life to come. The notable families owed a large portion of their rank and influence to it. The emperor himself was the high priest. Old tradition, invigorating into living belief made it the pledge of safety to the empire—a sacred protector, without which the glories of Roman dominion were destined to inevitable ruin. Yet, against this colossal and haughty erection—the consummate work of subtlety and strength—stood forth a solitary Being, and at his word the whole pile, the great fortress that towered up to heaven, came wall and gate to the ground. And by what means could this be done? By nothing that can find a parallel in the history of human impulse. Signal austerity, enthusiasm, wealth, military genius, the promise of splendid suc-

cess, visionary doctrines, the displays of a sensual paradise, have made proselytes in barbarous ages, are among the loose creeds of contending heresies. But the Founder of Christianity cast away all those weapons of our lower nature. He shrank from no declaration of the most unpalatable truth. He told the Jew that his spiritual pride was a deadly crime. He declared that the cherished impurity of the Gentile was a deadly crime. He plucked up the temporal ambition of his followers by the roots, and told them, that if they were to be great, it must be through the grave.—In the full view of unpopularity, desertion and death, He pronounced upon the Jews the extinction of their national existence to the disciples, their lives of persecution. At the time of his death, his name had scarcely passed beyond his despised province; and when it at length reached Rome, it was known only in contemptuous connection with that of a crowd of unfortunate men condemned to the rack and the flame. Yet, within the life of man, His religion was constituted the worship of emperor and people; His doctrines were acknowledged as inspiration, and the civilized world bowed down before him as the most exalted and sublime image of that God, whom the heaven and the heavens, cannot contain.—Those wonders are the mightiest phenomena on which the spirits of man gaze; the stars of our moral twilight, and worthy of our loftiest admiration, till the gates of the grave shall be unbarred, and the vision of glory shall spread before us without a cloud."

EXTRACT FROM A SCOTCH PREACHER'S
SERMON.

Twice had the sun gone down on the earth, and all as yet was quiet at the sepulchre; death held his sceptre over the Son of God; still and silent the hours passed on; the guards stood by their posts, the rays of the midnight moon gleamed on their helmets and on their spears: the enemies of Christ exulted in their success, the hearts of his friends were sunk in despondency and sorrow; the spirits of glory waited with anxious suspense to behold the event, and wondered at the depth and the ways of God. At length the morning star, arising in the east, announced the approach of light; the third day began to dawn on the world, when on a sudden the earth trembled to its centre, and the powers of Heaven were shaken; an angel of God descended; the guards shrunk back from the terror of his presence, and fell prostrate on the ground. His countenance was like lightning, and his raiment was as white as snow; he rolled away the stone from the door of the sepulchre, and sat on it. But who is this that cometh from the tomb, with dyed garments from the bed of death?—He that is glorious in his appearance, walking in the greatness of his strength! it is thy Prince, oh Zion! Christian, it is your Lord!—He hath trodden the wine press alone; he hath stained his raiment with blood; but

now as the first born from the womb of nature, he meets the morning of his resurrection.—He arises, a conqueror from the grave; he returns with blessings from the world of spirits; he brings salvation to the sons of men. Never did the returning sun usher in a day so glorious! It was the jubilee of the universe! The morning stars sang together, and all the sons of God shouted for joy! The Father of mercies looked down from his throne in the Heavens with complacency; he beheld his world restored—he saw his work, that it was good. Then did the desert rejoice, the face of nature was gladdened before him, when the blessings of the Eternal descended, as the dews of heaven, for the refreshing of the nations.

Telescope and Miscellany.

"Earnestly contend for the faith."

PROVIDENCE, SATURDAY, OCT. 13, 1827.

REMARKS

Upon the Circular Letter of the Hudson River Association.

This Letter commences by a reference to the favour of God, in blessing them with a session in the bonds of peace. From the intelligence which we have received, however, we should be led to think that the session was somewhat disturbed by an unpleasant detail, though we cannot say but all the labours were pleasant to the Moderator.

Appearances do not favour the belief, that the difficulties, there introduced and discussed, are settled, or that they are brought to a conclusion so just that the parties are mutually satisfied with the decision of the Council. Of the merit of the complaints preferred for the consideration of that body, we shall offer no decision of our own at present. The particular feature of this letter, which we think deserves attention, is found in the second paragraph. "Experience has taught us, that we have great need of caution, that we may be suitably guarded both against the attacks of our numerous and determined enemies without; and those more formidable and dangerous enemies within ourselves: These last would lead us blindfolded to all the fatal exposures which the former can desire."

Whether by the latter class, the Moderator intended to designate the Prince-Street Church, or Rev. Mr. Kneeland, we are not informed: If the Church were intended, it leaves us to conclude, that in the Moderator's opinion, they ought not to have exposed what they considered a course of inconsistency and down-right deception, when such a course was wilfully persisted in, against their warnings and admonitions: But the Church, it seems, were of a different opinion; and so are we. We think it is better to open a wound in season, than to suffer the inflammation to increase; or even to amputate a limb, rather than suffer the infection to spread and fatally destroy the whole body. It is quite evident that he gave them reason to believe that he disregarded the authority of the inspired writers: Under this conviction they would have acted an unworthy and hypocritical part to have held their peace. Had they have been silent, they might

have been justly suspected of *indifference* to the truth, or even of *infidelity*. When any man, therefore, discovers down-right infidelity lurking under the mask of Christian profession, he cannot act an honest and consistent part without giving it his discountenance and an exposure for the benefit of all.

The Moderator seems to think that such a disclosure will excite the exultation of our enemies without. Well, suppose it does: what is the consequence? The answer is, they are furnished with an incontrovertible evidence that the Prince-Street Church will not countenance a preacher unless he gives full proof that he is hearty and sincere in his belief of the scriptures. And would this prove an injury to our cause? Would it afford any just ground of exultation to our enemies? So far from this is the fact, that it must be the very means of silencing their reproaches, inasmuch as it proves the sincere attachment of the Prince-Street Church to the scriptures of inspiration. But suppose that Church were to countenance *burlesques* upon the scriptures, or upon certain parts of the historical, prophetic and apostolical writings: what would the enemies of our faith be authorized to think and say? Why, they might justly adopt the adage; "like priest, like people"—all *deists* without the honesty to acknowledge the fact! We have no doubt that our enemies would rejoice, most heartily, to have infidelity preached and countenanced in all our Churches; and this would speedily accomplish the object of their wishes; the *certain ruin* of all our societies. But here they are furnished with an example which tells them that they will look in vain for the object of their desires.

Finally, we are fully convinced that it is a duty devolving upon every Society and Church of our order to keep a watchful eye upon all the Pastors among them, and whenever they give indications of unbelief, in matters of revelation, to admonish them faithfully, and in case they persist therein, to *dismiss and openly expose them*. But every attempt to veil such deceptive evils only tends to strengthen the hands of infidelity, and accelerate the disgrace of our order. Hence the necessity of watchfulness and prayer, that we may be kept from the power of temptation, and saved from the evil and the punishment of being "partakers of other men's sins."

HUDSON'S LETTERS.

Having obtained a copy of this work a few days since, we have given it a patient and candid perusal: and as it has been a subject of some controversy in the columns of this paper, we think it but just to offer a few remarks upon its character and merits.

It is a book of 307 pages, containing *Nine Letters*, addressed to Rev. Hosea Ballou, of Boston, Mass. upon the subject of FUTURE RETRIBUTION.

The first letter, besides some introductory remarks, contains a fair statement of the question at issue between Mr. Hudson and Mr. Ballou, and the method for conducting the argument.

The second, contains a statement of Mr. B's. system.

The third, embraces an examination of Mr. B's. arguments in support of no future punishment.

The fourth, contains a statement of the doctrine of future retribution.

The fifth, is devoted to prove the doctrine of a future judgment.

The sixth, is a collection of scripture proofs of a future retribution.

The seventh, is employed to show by different kinds of evidence, the strong probability of future reward for virtue; and of future misery for vice.

The eight, is devoted to the consideration of such objections as have been urged by Mr. B. and others against the doctrine of future rewards and punishments.

The ninth, compares the moral influence of the two systems, with some concluding remarks.

Of this work, we are happy to say, it is written in a clear and manly style, and bears every mark of candour and fairness.

A full and unvarnished statement of Mr. Ballou's system, as well as his own, is given without the least reserve, and the arguments of Mr. Ballou are met in a direct form. No evasion appears to be practiced; and we are free to confess that it contains far more candour and fairness than we had anticipated in a work of this description.

We feel confident that a careful perusal of the book will justify the conclusion, that the arguments which it contains are highly credible to the polemical talents of its author.

Under this impression, we cheerfully recommend it to the notice of the public, as the most clear and manly defence of the doctrine of a FUTURE LIMITED PUNISHMENT that has ever fallen into our hands; and one which ought to be carefully read and duly weighed by every man who professes a belief in the final purification and happiness of the whole human family.

Those, therefore, who wish to discuss this subject, may here find a fair opportunity of arriving at the argument, without spending their time and strength in a tedious and uninteresting round of unmeaning preliminaries.

Although we do not agree with Mr. Hudson in all the sentiments which he has advanced, still it would be ungenerous and unjust to withhold our commendation of a work which contains so much merit.

We need only add—Let every man read, reflect and decide for himself.

THE GOSPEL PREACHER.

The following letter received a few days since, from an intelligent and highly respectable gentleman, of *Saco, Me.* although probably not intended for publication, we take the liberty of laying before our readers, as it shews in some degree, the favourable manner in which our proposals for the Gospel Preacher are received by the lovers of truth, and how far its value and usefulness is anticipated.

With this letter, we received the names of TWENTY-FOUR subscribers for the Gospel Preacher.

Dear Sir,

With pleasure I have received your Proposals, for publishing a work entitled the Gospel Preacher; I have used my influence and exertions, in obtaining subscribers for the same:—it is a work which the lovers of truth, and Rational Christianity have long desired and much needed, especially we; who are destitute of a Minister, that "speaks as the

oracles of God." When I consider, the various schemes which are devised, by a bigoted, intolerent and aspiring priesthood, to impose upon the credulous and unsuspecting a belief in their contradictory and God dishonouring creeds I cannot refrain from calling aloud, upon every friend of divine revelation: to use his unwearied exertions, in extending the circulation of the Gospel Preacher, which is so exceedingly well calculated, to advance the cause of the Redeemer, and to counteract the pernicious designs, of those pious frauds and fabrications, which are so industriously circulated, among women and children, by a set of visionary enthusiasts, whose support, is depending wholly upon their success, in frightening the timorous into a belief of their imaginary hell, being fully persuaded that the Gospel Preacher in unison with other similar publications, will eventually overthrow the tottering fabrick of clerical superstition; I would earnestly recommend it to the patronage, of those who feel disposed to contend for that faith which was once delivered to the saints.—accept, Dear Sir, my sincere wishes for the prosperity of the Gospel Preacher, and may our Heavenly Father, richly reward your labours, in extending the pure principles of unadulterated truth.

Your Brother in the faith.

REV. DAVID PICKERING.

FROM THE TELESCOPE AND MISCELLANY.

"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—MICAH VI. 8.

In these words is plainly comprised the whole duty of man. The prophet, as if he would exclude all other things, to show how few and simple the injunctions of God are, asks what other things God requires of man, than barely to do justly, and to love mercy, and to walk humbly with God. In considering these words of the prophet, we will notice, in due order,

I. What these things are required of us for;

II. What to do justly signifies;

III. What is meant by loving mercy;

IV. What it is, to walk humbly with God.

1. In the first place, then let us enquire what these things are required of us for; that is, for what end or design God has required these things of us. If God is a being of infinite power, wisdom, and goodness (and the Bible plainly declares that he is) and we are dependent on him for our existence, and for every thing of which we are possessed, it will follow, that nothing can be required of us by such a being but what conduces to our happiness.—For God, according to the scriptures, is a God of love, and can hence require nothing of us that is for our injury. It is evident likewise, that God wills the happiness of his creatures, although there be found many evils in the creation which are destructive of that end. For though evils exist, it never appears to be the object of contrivance, it is therefore the means

sumed and exercised a power foreign to their character; and which displayed a most domineering spirit over the rights and privileges, which are the inherent possession of a politically and religiously free people. If Mr. K. is displeased with my severities, he should be warned by them, of the danger of such steps—that an open assumption of power, or a subversion of rights, will not be borne with patience by us; nor, unless we are mistaken in their characters, by our brethren. And Universalist, of all people, are and ought to be the most scrupulous of their rights and privileges, of any sect of Christians; for relying, as they do, upon the liberality of their views, and the benevolence of their actions for success, every assumption of those rights by individuals or members of their body, is directly calculated to destroy their existence. S.

To CORRESPONDENTS.—We tender our thanks to several friends who have politely furnished us with communications, and invite a continuance of their favours. Those on hand shall be attended to as convenience permits. "A. F." is requested to renew his favours, upon our promise to remove the difficulties of which he complains.

☐ "A SPECTATOR" is hereby informed that his communication shall be inserted, if he will furnish us with the name of the writer.

Poetry.

FOR THE TELESCOPE AND MISCELLANY.

Why should th' all-good, all-wise Supreme
Create one soul for endless pain?
Why should He raise a part to heaven,
And in despair let part remain?

Sure EARTH is not man's final home—
This realm of strife and care and pain—
There is another, higher dome,
Where he forever shall remain.

"Not made with hands," there's no decay;
Not built on earth, there's no despair;
There is no cloud to dark the day;
There is no pain nor sorrow there!

Why was man made if but to weep,
The prey of passion and of pride;
To pine in misery long and deep,
Then sink in Time's oblivious tide.

Or, worse than all, when he has borne
Woes that no human tongue could tell,
And mourned while life was left to mourn—
To sink to an eternal Hell!

It cannot be,—God never made
A being for eternal pain;
His image on MAN'S FORM He laid—
That Semblance will He MAR again?

Tis His own seal; to man alone,
This everlasting pledge was given;
And He will raise it to His throne,
To shine eternally in heaven!

H.

Married.

In this town, on Sunday, Mr. SAMUEL MUNRO, to Miss SARAH ALDRICH, of Seekonk.

On Thursday evening last, by Rev. Mr. Pickering, Mr. JOHN W. SAUNDERS, to Miss CHARLOTTE C. BANGS, all of this town.

In Newport, by the Rev. Mr. TOTT, Mr. ARNOLD H. LAKE, to Miss ELIZABETH A. N. BURDICK, all of Newport.

In Little Compton, on Sunday evening last, Mr. BENJAMIN F. WILBOUR, to Miss ABBY TAYLOR, daughter of Mr. Stephen Taylor.

In Killingly, Conn. on Sunday evening, 30th ult. by John Dixon, Esq. Col. ISRAEL PHILLIPS, to Mrs. LUCY ANGELL, all of Scituate.

In North-Kington, on Sunday evening last, by Rev. William Northup, Mr. SAMUEL WEATHERBY, to Mrs. AVIS ARNOLD, of Pawtucket, and formerly of this town.

Died.

In this town, on Tuesday last, WILLIAM A. son of Mr. JOSEPH W. DEXTER, aged 16 months.

On Monday, EDWARD JONES, youngest son of E. J. MALLETT, Esq.

On Friday evening, Mrs. ABBY KEENE, wife of Mr. JOSIAH KEENE, in her 42d year.

On Thursday evening, 4th inst. AMEY WATERMAN, infant daughter of Col. Isaac Mathewson.

In Cranston, on Monday, 1st inst. Miss SARAH MARSH, oldest daughter of the late Joel Marsh, in the 34th year of her age.

In recording the demise of this interesting lady, it is but just to say, she was endowed with a kind and amiable disposition, with a mind richly cultivated, which rendered her an agreeable and instructive companion. Afflicted with consumptive complaints for a long time, she indulged herself with fond hope of regaining her health; but such was the will of the wise Disposer of events, after a few weeks of severe distress, which she bore with almost unexampled patience and fortitude, she departed to another and a better world, feeling that through the goodness of God's grace, she should be happy in the Lord. She has left a widowed mother, to mourn the loss of an amiable daughter; brothers and sisters, and friends and neighbours, of an agreeable companion.

[Communicated.]

In Hopkinton, on Wednesday, 19th inst. SARAH C. GREENE, of Jamestown, aged 47 years.

JUST PUBLISHED.

And for Sale at this Office, A Series of Letters, addressed to Rev. HOSHA BALLOU, of Boston; being a vindication of the Doctrine of A FUTURE RETRIBUTION, against the principal arguments used by him, Mr. BALFOUR, and others. By CHARLES HUDSON, Pastor of a church in Westminster, Mass. Printed by D. Watson, Woodstock, Vt. 307 pages 8vo. Price \$1, bound and lettered.

LOST

ON Sunday Evening last, between the Town Pumps at the north end and the Rev. Mr. PICKERING'S Meeting-House, A LADIES' WORKED MUSLIN VANDYKE, with a BREAD-FIN attached thereto. The finder will be satisfactorily compensated for his trouble, by leaving the same with JOSIAH SNOW, or at this office.
September 29.

A ROLLER.

Nearly new, and in complete order, may be had at this office; price, \$15, if applied for immediately.

THREE SERMONS

Delivered at Southold, L. I. on the following subjects; 1. On the fall of man. 2. On the person and mission of Christ. 3. On the final restoration of all men to holiness and happiness; by Rev. Z. GOLD-SMITH, for sale at this Office. Price, 25 cents for the three.

PROPOSALS

FOR PUBLISHING A MONTHLY PAMPHLET ENTITLED

The Gospel Preacher.

The Publisher of the CHRISTIAN TELESCOPE AND UNIVERSALIST MISCELLANY, as the means of disseminating the pure principles of Universalism, and of subverting the deleterious effects of the numerous sectarian tracts, with which our land is at present completely inundated, and which he conceives to be only calculated to poison the inquiring mind, and to render it the passive, and desponding subject of error, doubt and tormenting fears; proposes publishing by subscription, a monthly pamphlet of 16 pages, octavo, entitled THE GOSPEL PREACHER; each No. to contain two Original Sermons, from the pens of living Universalist Ministers, and each designed to give a clear and full explanation of some passage of Holy-writ, and to explain the true principles of the Gospel as understood by Universalists.

This work will be issued on the most economical plan, so that it may be afforded at such a price, as to ensure its gratuitous circulation by such individuals as may be disposed to forward the important object.

CONDITIONS.

THE GOSPEL PREACHER, will be published on the first Wednesday of each month, handsomely printed on fine paper, and neatly stitched in coloured covers, and will be sent to subscribers at \$1 per year in advance; and whenever 1000 subscribers are obtained, the Publisher pledges himself to reduce the price to 75 cents.

The work will be commenced as soon as a sufficient number of subscribers are obtained to warrant the undertaking.

☐ Agents for the Telescope and Miscellany, are requested to use their influence in obtaining subscribers for the GOSPEL PREACHER, and to act as Agents for the same. ☐ Every 5th. copy allowed to those who obtain 4, or more subscribers, and become accountable for the same.

☐ Subscriptions to be returned by the first of November, next, to JOHN S. GREENE, Publisher of the TELESCOPE and MISCELLANY, Providence, R. I.

September 8th, 1827.

SAMUEL W. WHEELER,

Has for sale, at 110 1-2, Westminster-street,
The following Books, and Pamphlets.
The Christian Telescope, vols. 1 and 2 bound.
Ballou's Notes on the parables.
do. Letters to Walton and Buckminster.
do. Sermons on various subjects.
do. Chatechism, 4th Edition.
Balfour's, 1st and 2 Inquiry.
do. Reply to Sabine.
Kneeland and McCall's controversy.
do. Translation of the New Testament.
do. Sermons on various subjects.
Pickering's Hymn Books in plain and ornamental binding.
do. Reply to Dr. Carpenter.
do. Sermons on various subjects.
Thompson's Christian Guide.
do. Lectures.
Life of Rev. John Murray.
Six Sermons, by an Episcopal Clergyman.
Canfield's Review of Hawes' Letters.
Light of Truth and Pleasure of Light.
Whittemore's Dialogue on 25th Chapter of Matthew.
do. Chatechism.
Hudson's Letters to Rev. Mr. Ballou.
Sermons by Rev. Messrs Dean, Bisbee, Streeter and Fitz.

Many of the above will be sold very low. Subscriptions received for the Christian Intelligencer, Religious Inquirer, Universalist Magazine, Gospel Preacher, and Christian Telescope. Persons having Books or Pamphlets, loaned are requested to return them.

Job Printing done at this office.